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SOUL LIFE.

BY

ARTHUR B. SHEDD.

SOUL LIFE,

OR

Art and Nature,

By

Arthur B. Shedd.

("*Equality of Rights—Justice to All.*")

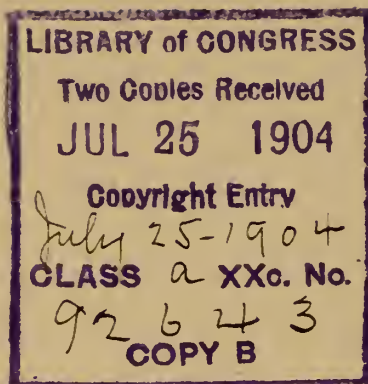


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Art and Nature.

*All are but parts of one stupendous whole,
Whose body Nature is, and God the Soul.*
—Pope.

Science, Art, and Law, with Love and
Nature combine,
To prove the origin of everything Divine.

Deific Law.

Law creates Life ; Life creates Love ;
Love creates God ; God creates Love ;
Love creates Life ; Life creates Law.
Law is Life ; Life is Love ; Love is God ;
God is Love ; Love is Life ; Life is Law.
Law, Life, Love and God combined form
NATURE—thus Nature is the Deific ex-
pression of *Law, Life, Love and God*.
Consequently, Nature is Law ; Nature is
Life ; Nature is Love ; and Nature is God.

And the SPIRIT of NATURE is ETHEREALIZED CHEMICAL LAW—which is self-existent, co-existent and eternal. Thus Chemical Law is the MOTOR-POWER of ALL expressions of NATURE—which is God, Life, Love and Law. Thus Chemical Law is the BASIS of everything.

As Man is an expression of Life ; Man is an expression of Love ; Man is an expression of God ; Man is an expression of Nature : therefore, Man is a part and parcel of Life ; of Love ; of God and of Nature.

As all things are governed by Chemical Law—thus whatsoever Man executeth is the result of Chemical Law. Therefore, the works of Man are an expression of God.

The more perfected Man (male or female) becomes in his work, the nearer he approaches unto the Divine. And the more perfected the expression of Man's work becomes, the nearer it coincides and harmonizes with the expressions of Nature, or Deific Chemical Law.

Art in all its branches is an expression of Man's work. As Man's work is an expression of Deific Chemical Law ; and

Nature is an expression of that same Deific Chemical Law. Thus Art and Nature must be parts and parcels of one and the same, yet of different degrees or grades of unfoldment and development.

Therefore, God and Man must be parts and parcels of one and the same—yet of different degrees of physical unfoldment and Soul refinement and development.

As the whole cannot exist without all its parts—therefore, God and Man must of a necessity be eternal, without beginning and without end.

The whole expression of Nature is contingent to and dependent upon each and every part of itself. Therefore, if the most minute atomic part or parcel of the expression of Nature should be lost or become annihilated—then the WHOLE expression of Nature would cease, as a connecting link would be gone, and there would be nothing to join the dismembered particles of the expressions of Divine Nature, or Deific Chemical Law and ALL would INSTANTLY cease and become expressionless.

Take, for instance, an elaborate and intricate system of Electrical mechanism,

every part of which is in perfect working order ; and let the most minute wire be severed, and the entire system of Electrical mechanism instantly ceases to work ; and nothing can make it work until the connecting link has been restored.

Each and every part and particle of Nature is co-existent, and in harmony with each and every other particle of Nature and natural expression—similar to each wheel, and each and every part that goes to form the mechanism of a watch—and each and every part and particle is individual in itself, yet co-existent with and dependent upon each and every adjoining part and particle to form the entirety of the mechanism—yet, being individual in itself, is essential to its specific sphere of work, its specific sphere of position, and its specific sphere of existence, and is of no account outside of that specific sphere of work, position, and existence.

The most minute part and particle is as essential to its specific work, position, and existence, and to the existence and harmony of the whole, as is the greatest part and particle in Nature and natural expression of Chemical Law.

Life is motion : and motion is Life. Without motion there is no Life ; and without Life there is no motion. Thus, vibratory and harmonic action form the Basic Principle and existence of Chemical Law.

Without that vibratory and harmonic action there would be no Life ; and without Life there would be no existence.

All vibratory action causes friction ; and all friction causes deterioration or change. Thus change is the essential Basis that sustains Chemical Law. Thus harmonic vibratory action and change are the essentials that sustain Perpetual Motion—and Perpetual Motion is Chemical Law.

Therefore, Harmonic Vibratory Action, Change, and Perpetual Motion are the three Essential Basic Principles of Chemical Law ; and as such are Self-creative, Self-existent, Co-existent, and Eternal—without beginning and without end.

Mortals are wont to call change, "Death," yet Change is the essential element of existence. Existence is Life ; and Life is growth. Therefore, what mortals term "Death," is birth into a higher life. And birth into a higher life

gives place to, and space for a succeeding birth into a higher life.

With all change there is a complexity of motions and existence, and, as it were, cycles vibrating around a cycle in each and every direction, and blending and co-mingling one with the other in harmonic and specific action—yet in no instance clashing one with the other.

Thus it will be readily seen that change (otherwise called “death”) is essential to Life, growth, and existence throughout each and every branch, avenue and path of Nature and natural expression through the action of Chemical Law.

Thus in every course of reasoning you begin where you end, and end where you began—for everything goes in cycles: and it may be truly said that all Life simply begins where it stops.

Thought.

THOUGHT is the evolution of refined Law, Life, Love, God and Nature; and as such is the rarefied refinement or vital spark of rarefied and Deified CHEMICAL LAW made manifest through the multitudinous expressions of Nature and

natural things. Thus Thought is the Vitalizing Principle or impetus center of Soul-life embodied in and controlling Deified Chemical Law. Therefore, Thought is the vitalizing Principle or Soul-center of everything ; and being thus, is contained in and controls everything.

Through the evolutionary influence of Thought-life, and the refining power of deified Chemical Law, all things will gradually be moulded over, modeled, and remodeled by and through this refining process, until all crude, undeveloped and gross unfoldment throughout Nature and natural things, will be shorn of their crudeness, and gradually be evolved into a higher plane of existence, and eventually shine forth with a brighter effulgence and a fresher and more charming fragrance, until the deific vitalizing principle shall be revealed in and through everything. Even as the diamond, which, when first found, reveals but its crude and undeveloped nature ; but by and through the refining process of continual grinding and shaping under the hand of the skillful artist, who, by continual practice and skill, is enabled to thus remodel and reshape

the crude stone until it reveals the Deific principle of Nature that is embodied in its pure and refined crystals, and that Deific principle shines forth with all the brilliancy and effulgence of its nature ; so that the brilliancy and effulgence of its nature speaks to all and declares that there is a vital spark of Soul-life even in the apparently inanimate substance of the Mineral Kingdom.

Thus Thought, which is the vitalizing principle of Soul-life, is revealed in everything, and proves that the ORIGIN of everything is DIVINE.

But as all things in Nature reveal the crude and undeveloped form first, and then by and through the refining process of Evolution, under the skilful hand of the artist, gradually reveal the glories lying dormant within, and from crude and unshapely objects gradually become moulded and remodeled until they reveal shapes and forms of beauty, even unto the Divine.

Even so with Thought.

The first stages of Thought or Mental unfoldment are crude, gross, and even vulgar. Yet, by and through the refining

process of evolutionary unfoldment, Thought becomes shorn of its crudeness and vulgarity, and under the skilful hand of the artist of Deified Chemical Law, Thought takes on and reveals all the beauties and effulgent glories of refined Deific Nature that lie dormant within, yet only await to be awakened by the music of the Spheres to spring forth into active life and reveal the purity and beauties of the Soul of things.

This refining process shall go on eternally still revealing more beyond, and more beauties to be unfolded to Mankind.

Harmony and Order.

Harmony and Order are the grand fundamental principles that pervade all things in Nature; and by and through this mighty and potent influence are all things controlled and great things accomplished. So likewise in Art and in all the works of Man there must exist that harmony and order in order to accomplish the best results from the amount of labor expended.

The nearer the works of Man attain to the perfection of harmony and order, the

nearer to the Divine principle of Life in Nature do the works of Man approach, and the more perfected the work becomes.

Therefore, if a man's mechanism is not in harmony, and he works not on a principle of order, the productions of his labor will not have the finish that a good and harmonious workman can give to his productions.

All the works of Man embody, to a greater or less degree, in their individual makeup, the characteristic tendencies and the ideality of the individual mechanic or artist performing that work : and to a greater or less degree will those characteristic tendencies, eccentricities and caprices exert an influence upon those persons who may come in contact with those productions.

More particularly is this fact noticed by mechanics while working on machinery—for there are certain machines which certain individuals cannot do anything with, while others persons can work them to perfection.

A machine requires to be studied and its eccentricities understood, even as a child needs to be studied and understood.

And when the mechanic fully understands the eccentricities of his machine he can do with that machine any kind of work that comes within the category of its capacity. But until the eccentricities of that machine are understood, very many persons can only get poor work from that machine, and even then not nearly its capacity and scope of power and achievement.

Strange as it may seem—nearly all machines have marked and strong individual characteristics and tendencies, which are often as marked as the individual characteristics and tendencies of a human being or those of an animal.

To illustrate. During the years from 1873 to 1878 there was an engine named "Sailor Boy," running on the Middlesex Central Railroad, a branch of the Boston and Lowell Railroad. The individual characteristics and tendencies of this locomotive were so marked that there were but two engineers who were then employed by the Boston and Lowell Railroad Company who sufficiently understood these individual characteristics to enable them to successfully manage the engine

and make it do the work of an ordinary engine. None of the other many engineers employed at that time by the Company were enabled to manage this engine with sufficient success to make the schedule time.

One of the engineers said, that in order to start this locomotive when attached to a train of cars, it was necessary to open the throttle wide, that is, to its fullest capacity, and as soon as the wheels began to revolve it was necessary to shut the steam almost completely off, and gradually open the throttle again. He also stated that by opening the throttle gradually the steam would apparently have no effect upon the engine until the throttle was opened wide. He also stated that unless the steam was shut almost off as soon as the wheels commenced to revolve and the throttle gradually opened again, the engine would acquire such speed as to run away with the train.

Therefore, the nearer perfection of harmonious blending and symmetrical action a mechanic has attained by and through the action of self-control, the nearer perfect and free from eccentricities the ma-

chine will be that that mechanic manufactures. The nearer perfect and free from eccentricities a machine becomes, the greater number of individuals can successfully work that machine and get the greater results from the amount of labor expended.

Therefore, it behooves us all to look well within and see to it that we successfully control our passions and overcome the eccentricities of our nature that our productions may bear the stamp of perfect workmanship and freedom from eccentricities.

Labor of Love.

The nearer in harmonious blending and symmetrical action the mental and physical actions of one's nature arrive to a state of perfection, the labor performed by that individual will become a labor of love; and the nearer perfect love that labor of love becomes, the greater the results will be that follow that labor of love, and the greater happiness that person will derive from that labor of love. And when that individual arrives at the advanced stage of perfection to successfully embody and

utilize that labor of love, then that individual will find his or her greatest happiness while performing that labor of love. The greater happiness one finds in performing that labor of love, the more refined and spiritually developed that individual becomes, and the farther that individual is removed from the carnal desires of the physical which have a tendency to drag the Soul down and enslave it with such passions as selfishness, greed, love of gain and love of tyrannical power.

All low and degrading passions and evil thoughts have a powerful tendency to enslave and enshackle the Soul and the Spirit of an individual, even as the galling chains bind the serfs and slaves in physical bondage.

Therefore, if we wish to advance in true refinement and spiritual and Soul unfoldment and development, we must seek to free ourselves from all low and degrading passions and tendencies, and endeavor to overcome all selfishness, greed, prejudice, hatred, envy, love of gain, and love of tyrannical power: and seek to replace those evil tendencies and passions by thoughts and desires of phi-

lanthrophy, justice, equity, mercy, love of humanity, and love of the good, beautiful and true in Nature.

By beautiful, we mean that quality of the Soul of things that shines forth with a radiance divine.

Thus the artist painter transcribes his or her very being upon the canvas, and the individual characteristics, eccentricities and caprices of the artist stand out, as it were, in relief in that artist's work, and the tone of the picture oftentimes proclaims the artist who executed it.

Thus, if the artist's life work and his whole being, as it were, is devoted to and concentrated on the production of harmonious blending and symmetrical coadjution in his works to that extent that the labor performed on those works shall become strictly a labor of love, and not simply a desire to excel for the sake of worldly gain, or for fame, then the productions of that artist will shine forth with a fresher and more charming fragrance, and the love of that artist's life will shine forth from his productions, and the very canvas will speak forth with a living radiance, and will glow with the

imprint of the Divine. And that artist's name will, as a natural result of contingent causes, be handed down to posterity as one of the great masters ; and that artist's productions will become famous, and will be eagerly sought by all true lovers of Art.

What is true of the Artist Painter, is also true of the Artist Sculptor ; and also of the Artist Musician ; also of the Artist Poet ; and of the Artist Literarian.

Therefore, what thine hands find to do for the good of Man, and for the upbuilding, elevation, education, refinement, and spiritual and Soul development of the Human Race, that do with all thy might, thou mayst be enabled to accomplish the best results from thy labor, and that thy productions may bear the imprint of the Divine, and prove that thou art approaching nigh unto the Divine Principle of the Universe, and that thou art embodying in thy nature the true Principle of Divine Love which is God.

Thus God speaks in all the works of Man, as well as in the works of Nature, proving that Man and God are both parts of the grand Principle of Life eternal, and being thus, are one and inseparable.

As the perfection of the Divine Principles of Harmony, Love, and Truth combined constitute the chief end of Man, it behooves us all to see to it that we thus make our lives embody those three grand Principles of Life, and free ourselves from the embodiment of all that has a tendency to degrade the Soul and drag it down from its high estate of being one with God.

When an artist has not the coadjution of genius and the labor of love to infuse into his work, then the productions of that artist's exertion, though they may be finely executed and handsome in design, yet they will not embody that coadjution or mutual assistance and harmonic blending of tone and color—that vitalizing principle which gives the glow and imprint of the Divine.

Therefore, when the artist, from an unselfish motive, puts his whole Soul into his work, then the productions of that artist's work will shine forth with a radiance Divine and will glow with a power that will reach the very Soul of those who behold their magnificent splendor of design and execution. •

Art and Nature go hand in hand. As

Art is one with Nature, yet of a different degree of unfoldment ; Art is, therefore, dependent upon Nature for its inspiration. As Nature is the work of God, and Art is the work of Man, and as God and Man are parts and parcels of the same, yet of different degrees of unfoldment, and as such are inseparable, and each is dependent upon the other for an existence. As Art is the work of Man, and is dependent upon Nature for its inspiration, it is also dependent upon Man for its ideality ; and it is, consequently, dependent upon both Nature and Man for its individuality.

The more perfected Art becomes, the more the productions of Art intermingle and coincide with Nature in harmony of conception, symmetry of expression, delicacy of execution, and beauty of design. Thus Art and Nature are individualized and separate—yet one and inseparable, and, consequently, interchangeable one with the other.

Art in all its branches is governed by the Laws of Nature. Yet being governed by the Laws of Nature, is subject to and dependent upon the idealities, eccentricities, caprices, and characteristics of the

individual artist who executes the work. And in proportion to the brain-calibre, will-power, conception, genius, and ability of the artist, and the character, range, and design of the subject, and the ability and limit of the branch of Art to produce and represent the subject, will the limit and scope of that artist's work be found. And that limit and scope will be found to vary with each branch of Art, each subject of the artist, and with each artist dealing with the subject, and the branch of Art. And all will vary inversely in the same proportion.

This is the reason why we find such widely differing results from different artists dealing with the same subjects. For each one will bring out in relief some particular feature of the subject that the others will appariently overlook in treating the subject.

If an artist attempts to follow Nature in every detail, simply by imitation of design, without the toning power of ideality to soften and give the expressions of life thereto, that artist's productions will have a stiff and unnatural appearance. For it requires the ideal conception of the

artist to give the vitalizing and life-like appearance to the productions of the artist.

Art, which is the work of Man, yet one with Nature, is, like Nature, dependent upon both mental and physical exertions for its growth and development. For when the work of Man is executed solely by the physical exertions free from and independent of the mental activity and exertions of the Mind, dominated over and influenced by the Soul in its progressive unfoldment and the perfectability of the work the Soul is engaged in, then that man becomes, as it were, only a machine, and the work of that man is simply and solely manual labor, and, in consequence thereof, that work ceases to be Art. For Art is dependent upon and requires the mutual assistance of the Mind and Soul for its perfectability and development.

The more perfected the Soul becomes during its earthly pilgrimage, the higher will be its plane of existence when it is again freed from the environments of the physical; and the greater enjoyment it will find in working for the advancement of Humanity and for the upbuilding of

the cause of Truth, and the nearer it will approach unto the Divine Principle of Life and Nature.

The higher the plane of existence that the Soul dwells in during its earthly pilgrimage, the less number of times the Soul will require to re-incarnate during its journey toward the perfectability and rounding out of the Soul in its nigh approach unto the Divine Life of Nature.

Progression and Evolution.

When a primal Soul-entity is born into Physical life, it is in a crude and undeveloped state of existence allied nigh unto Animal life—as it partakes of the nature of all lower forms of life.

All forms of Animal life, are animated by an intuitive Intelligence in harmony with the form of life represented; and that intuitive Intelligence is drawn from the great Sea of Intelligence or source of Life. And when the intuitive Intelligence animating the lowest form of independent physical existence passes out of physical life by the change called “death,” it is merged into the great Sea of Intelligence from whence it came, to be, in turn, taken

up in part by the next higher grade of independent organized life ; and at the close of the life of that organized form, the intuitive Intelligence is again merged into the vast Sea of Intelligence—and so on, until, by evolutionary unfoldment and development, a portion of that vast Sea of Intelligence has progressed sufficiently to become an individualized Soul-entity, and to start on its first earthly pilgrimage as an individualized Soul-entity—and thereafter it never loses its identity as an individualized Soul-entity—but Progresses onward and upward through succeeding stages of earthly pilgrimages, until it is freed from all the crude and undeveloped conditions of the many gradations of life through which it has passed since first having formed a portion of the intuitive Intelligence of the lower organized formations of physical life on earth.

This primal physical, spiritual and Soul birth of the individualized Soul-entity is strictly in accordance with the Laws of Nature governing such births into physical existence.

But in all succeeding earthly pilgrimages of the said individualized Soul-entity,

a more refined and more highly developed Law of life is utilized by the Soul-entity in addition to the physical Laws of birth conditions into physical life.

When the primal Soul-entity first starts on its individualized existence in physical life it is very closely allied unto the crude animal life existence and is very averse to all forms of literary or educational life. Its natural tendency leads it to a life of indolence and ease, it does everything at random, and abhors system of all kinds, it will avoid as far as possible all exertions to labor of any kind, preferring to roam about, hunting, fishing and sleeping, in accordance with the natural tendencies of animal life.

When the primal existence of this individualized Soul-entity reaches the time for its transition into its primal existence as an individual Soul-entity in spirit life—when it throws off its physical existence at the change called “death,” it hovers for years in the lower strata of spirit existence closely allied unto the earth, (and in many cases not realizing for a long time that it has passed through the earthly portal into spirit life), until it feels the

desire to reach out for something higher and grander in spirit life. When it begins to utilize the experiences of its earthly existence, then it begins to progress.

When it has utilized as far as possible all the experiences of its earthly existence, it will, after a lapse of time, feel a desire for a higher step of unfoldment.

Re-incarnation.

It will then, according to the Laws of Nature in Spirit Life, look around to find a male and female organism in earth life best adapted to the needs of its development, and will cause them to cohabit at the time when the female is most likely to conceive, and during the act of copulation it controls the brain-forces of both the male and female organisms and becomes the mentality of the act, while the natural forces of the male and female organisms form the physical organism that it desires to inhabit. It then remains within the aura of the female during the period of gestation, and at the time of the physical birth it takes possession of the new physical organism and starts on its second earthly pilgrimage as an individ-

ualized Soul-entity. This same Law of birth-conditions is utilized by the Soul in all its succeeding re-incarnations on this earthly plane of physical existence.

The question is often asked :— “If re-incarnation is a fact, why is it that we do not retain a memory of our previous earthly existence ?”

We will reply :— That it is from a wise provision of the Supreme Intelligence. The natural tendency of the human being is to ease and comfort. And as a rule, during an earthly pilgrimage, man (male or female) develops ONE faculty of the brain. Now, in that person's next existence in earthly pilgrimage, if he retained the memory of his previous earthly existence, the natural tendency would be to follow on in the groove of the same brain faculty—and the object of the renewed earthly existence would be lost. But not retaining that memory, he takes up another branch of the brain-force and develops another faculty. And so on through succeeding earthly existences until all the faculties of the brain become developed and rounded out toward the perfected man, male or female.

The length of time that each individualized Soul-entity dwells in physical life is governed by Planetary and Evolutionary Law.

The time, also, for each individualized Soul-entity to re-incarnate is also governed by Planetary and Evolutionary Law.

There is a form of re-incarnation that is very rarely utilized, and it is this :—

When a Soul-entity in physical life, whose physical body is in a good healthy condition, has reached the time when Evolutionary Law requires that it should leave its physical body and enter the Spiritual Realms—

And when a Soul-entity in spirit life reaches the time when Evolutionary Law requires that it should re-incarnate at the same time that the afore mentioned Soul-entity in physical life must leave its physical body, the Soul-entity in spirit life is attracted to the Soul-entity in physical life and forces it out of its physical body into the spirit realms, and then the Soul-entity in spirit life takes possession of the aforesaid physical body and takes up the life forces thereof, and continues to dwell in that physical body without that physi-

cal body passing through the change called "death."

In such instances, the friends of the former individual will wonder what makes that individual appear so strange to them.

It will be because Souls dwelling in physical life do not see each other—they only see the physical body or the house the Soul dwells in. Were Souls dwelling in physical life enabled to see each other, they would then know, in such cases, that their friend had departed, and that another Soul-entity had come to take possession of the physical tenement of their friend.

There is still another form of re-incarnation, known as Amalgamation or temporary re-incarnation.

In this form of re-incarnation the Soul-entity in spirit life amalgamates with a Soul-entity in physical life and both dwell in the same physical body, sometimes for a short time only; and at other times the amalgamated incarnation lasts for years—the two Souls in one physical body.

In cases of this kind, the friends of the individual are often extremely puzzled to understand their friend, for at times their

friend will speak to them in one tone of voice, and at other times it will be in an entirely different tone of voice.

In some instances it will sometimes be the voice of an adult, and at other times the voice of a child. And often the actions will puzzle them.

In other instances it will sometimes be the voice of a man, and at other times it will be the voice of a woman.

In some instances they will declare their friend to be a perfect wonder—an actor. Yet in other instances they will declare their friend to be “crazy,” simply because they are not capable of understanding that there are two Souls dwelling in the one physical body.

We use the term, dwelling in the physical body, as it is generally understood by mortals. Yet this is an erroneous idea.

What is known as the Aura of an individual, surrounding the physical body, is an ethereal force of will-power in which the spirit body exists, and this spirit body is the true dwelling place of the Soul-entity, and the Soul-entity controls the physical body by concentrating its Will-power on certain organs of the physical brain.

The Soul-entity is not encased in the physical body, as is generally believed. But it dwells in the AURA outside of the physical body, and is attached to the physical body by a vital magnetic cord.

This magnetic cord is never severed as long as life exists in the physical body. And, in fact, in most instances, this vital magnetic cord is seldom completely severed and the Soul-entity entirely freed from the physical body until THREE DAYS after the physical body ceases to live. Whatever is done to the physical body during those three days after the physical life ceases, is keenly felt and suffered by the Soul, as much so as though the physical body was alive.

The custom of placing the physical body on ice after death is an extremely erroneous custom, for it not only causes the Soul to experience the pain of freezing and extreme cold, but it also retards the dissolution of the vital magnetic cord, and causes the Soul to remain longer with the physical body than it otherwise would.

In cases of a long and wasting sickness the vital magnetic cord is more readily severed and the Soul freed from the phys-

ical body more quickly than it would be under ordinary circumstances.

Sometimes the control of the physical body is simply by the concentration of the will-power upon the physical brain faculties. But generally the actions of the physical body are controlled by the Soul-entity placing its spirit hand upon the different organs of the physical brain, and the force thereof is transmitted through the physical body to produce the desired effect.

To illustrate the principle of brain control, we will compare the physical brain to the key-board of a musical instrument, and compare the Soul-entity to the musician. To produce the desired effect of harmony, the musician touches the keys which produce the notes desired, and the system of levers connecting the keys with the wires, strings or reeds, set certain notes into vibratory action, and the desired effect of harmony of sound is produced.

Even so with the physical brain. When the will-power of the Soul-entity touches certain organs of the physical brain, the muscles and nerves (which correspond to

the levers of the musical instrument) are set in motion, causing the desired effect upon the physical body, and the desired action is produced.

Every Soul-entity attached to physical life has a guardian or guide in spirit life, and that guardian is always "en rapport" with the Soul-entity under its care.

To illustrate the principle of what is known as spirit communication upon the physical brain of a medium. We will compare the physical brain of the medium to the "central" switch board of a telephone station.

When a Soul-entity in spirit life desires to communicate through a medium, the guardian or guide connects the will-power of that Soul-entity with certain organs of the physical brain of the medium, and the said Soul-entity transmits the thoughts and actions desired, and the physical organism of the medium reproduces them, and the communication is given.

The aura surrounding the physical body, in which the spirit body exists, is so transparent that it cannot be seen by the physical eye, yet, sensitive persons will often feel disagreeable if another individ-

ual comes near enough to them so that the aura of one will touch the aura of the other; and this feeling is often sensed even when the sensitive person does not see or hear the approach of the other person. This disagreeable feeling is like unto the sensation of being crowded or not having room enough to feel free.

Re-incarnation by amalgamation is not so frequently utilized as is the re-incarnation by birth conditions, for the birth conditions bring many experiences to the Soul that it would not have through the process of amalgamation.

Cremation.

There is another point right here that we will touch upon, and that is Cremation.

Fire causes dissolution of physical elements, and rarification of atmospheric elements. Were all physical bodies to be cremated, it would rob the earth of certain elements that are necessary to its fertility, and it would also make the atmospheric elements so rarefied that it would be difficult for physical beings to breathe with the freedom that healthy physical conditions require, for certain elements

would be taken out of the atmosphere that are necessary to the healthy growth and development of the physical body.

The cremation of about one body in five hundred would have a tendency to hasten the evolutionary development of physical conditions on earth, but beyond that number the tendency would be detrimental to the best results.

From another point of view, also, cremation is a detriment to evolutionary unfoldment. And the custom of embalming the physical body comes in the same class of detriment to the Soul's progressive unfoldment in spirit life.

The Soul obtains a great deal of knowledge and experience by watching the natural decomposition and the chemical dissolution of the elements of its own physical body. In case of cremation the decomposition and dissolution are so rapid that the Soul cannot grasp the *modus operandi* thereof, and the experience is lost.

In case of the physical body being embalmed, the decomposition and dissolution of the physical body do not take place, but the body shrivels and dries up, and the experiences are also lost.

The question now arises : Why cannot the Soul obtain the same experiences by watching the decomposition and dissolution of other physical bodies than its own?

We will reply : In part it can do so, yet the Soul is thoroughly conversant with its own physical body and knows every deficiency and peculiarity thereof, and is seeking the why and wherefore of each particular construction and peculiarity of its own physical body.

As no two bodies are exactly alike, and the Soul is not conversant with the peculiarities of the physical body of another, it does not take the same interest in the decomposition and dissolution of another physical body that it would in watching the same process of its own body. Not taking the same interest in the process, and not being familiar with the peculiarities of the other body, it cannot apply the cause and effect thereof, and the utility of the experience is lost.

We will ask—Why does not one individual profit by the experiences of another in physical life?

The reason is because one person is not conversant with the facts and circum-

stances leading up to the experiences of the other, and cannot to his or her own comprehension reasonably apply the cause and effect thereof.

The Effects of Burial.

The question now arises : — When the physical body is buried in the earth is the Soul confined there with it until the body is thoroughly decomposed? If not, how can the Soul watch the natural decomposition of its physical body when its body is buried in the earth?

In answer to the first question we will state that in cases where the physical body is confined in an hermetically sealed metallic casket, and the physical body was placed therein before the Soul had entirely separated from its physical body, in such cases the Soul would be confined a prisoner within that metallic casket until the natural decomposition of the metal of which the casket was composed allowed the atmospheric and chemical elements of the earth to penetrate to the physical body, and the natural decomposition of the physical body commenced.

Under ordinary circumstances it will

require anywhere from twenty-five to fifty years, and in some extreme cases even one hundred years, for an hermetically sealed metallic casket to decompose sufficiently to allow the Soul to escape from the prison in which it has been placed through the mistaken kindness and ignorance of its earthly friends.

When the physical body is buried in a wooden casket the Soul is NOT confined in the earth with the physical body during the process of the body's decomposition, but it visits its body daily to note the changes that are taking place in the body during its natural decomposition.

We hear some one say—How can the Soul visit its physical body when it is buried in the earth?

In reply we will state that by natural laws, unknown to mortals, the Soul can temporarily decompose the elements of the earth sufficiently to pass and repass through the earth and visit its physical body at such times as it may desire to.

Then you will ask :— Why cannot the Soul decompose the prison walls of its metallic casket and release itself from its living prison?

It is on account of the absence of air within the hermetically sealed casket, be it metal or stone, which prevents the physical body from decomposing, and also prevents the Soul from utilizing the laws by which solidified matter can be decomposed. For the air is one of the essential elements which render those laws of utility to the disembodied Soul.

The sensation experienced by the Soul during all its years of imprisonment within an hermetically sealed casket, either metal or stone, is the same sensation as would be experienced by the Soul if its living body was placed in such a confined position that it could not move either hand or foot. It is a living torture that the finite mind can scarcely form any adequate conception of. It is the same sensation as is experienced by the Soul when its physical body has become partially paralyzed, either by numbness or rigidity. Numbness is largely due to the stagnation of the circulating action of the vital fluid, or to the relaxation of the nerves and muscles ; and rigidity is caused by the presence of too much calcium, silicon, or iron in the physical body.

We will state here that the nearer the earthly elements come in contact with the physical body when it is buried, the more quickly the natural decomposition thereof will take place, and the sooner the Soul will be freed from the necessity of making its visits to its physical body in order to note the progress of its decomposition.

In cases where the physical body is buried in water, the water acts upon the body the same as the earthly elements, and is no hindrance to the Soul in visiting its physical body during the decomposition and dissolution thereof.

In cases where the physical body is exposed to the atmosphere, the decomposition and dissolution are rapid, but it renders the air unhealthy for mortals to breathe.

The customs of burial at the present time of placing the body in a close wooden casket and then placing that casket in a close wooden box is not the best course to pursue.

From the point of view of aiding the Soul to acquire its education of watching the natural decomposition of its physical body in as short a time as possible and

thus allow the Soul to pass on to its higher branches of education, would be to bury the physical body in an osier casket made in open basket work, without any box, so that the earthly elements would come in contact with the physical body and thus hasten the natural decomposition of the body.

Anything that has a tendency to retard the natural decomposition of the physical body, also retards the Soul's development in its first course of study in spirit life.

Embalming the physical body, which prevents it from decomposing, has a strong tendency to retard the Soul's onward and upward progress, for its body acts as a powerful magnet to draw the Soul back to the environments of the physical body.

The custom of wearing black as a color of mourning, has a strong tendency to retard the Soul from freeing itself from its earthly environments, for it casts a feeling of gloom which is experienced by the Soul when coming in contact with earthly conditions, and makes it feel so sad and sorrowful that it keeps it attracted to its earthly environments a long time.

The custom of placing flowers around the graves of the departed friends is a powerful impetus to the advancement and onward progress of the Souls of the friends who have passed through the earthly portal and entered the spirit realm of light and life eternal, where love is the ruling power of the Soul.

This custom is a much better sign of the appreciation and esteem of the friends on earth for their departed friends than the wearing of black as a color of mourning ever can be.

This custom carries a cheerful feeling to the departed Soul and bids it "God speed," and helps the Soul to free itself from its earthly environments and thus to progress onward and upward toward the realms of the Ethereal.

Any form of Religious teaching that is contrary to the Laws of Nature, has a tendency to enslave the Soul and materially retard its advancement in spirit life, because the Soul will be obliged to free itself from the shackles of all such erroneous teachings before it can advance in its onward and upward course of true Soul development and advancement.

The Judgment.

The teachings of the vicarious atonement is one of the greatest hindrances to the true advancement and development of the Soul in its onward and upward course that the Soul has to contend with in freeing itself from the conditions of mental slavery with which it is environed during its earthly pilgrimage, for when it enters the spirit realms it will naturally seek to find that "Haven of rest" where all of the redeemed are singing praises to the living God. But such an "Haven of rest" will never be found, either in the mundane world or the spirit world.

Were the Soul to find such a place where it would sit and sing forever, its life would become so monotonous that it would very soon become a torture to it.

The Golden Rule, which shineth with the effulgent glory of a diamond lustre,

Whatsoever ye would that others should do unto you, do ye even so unto them.

This is the ONLY TRUE FOUNDATION of a Religious teaching that will aid the Soul

to free itself from the shackles of slavery with which it finds itself environed.

The Soul will be obliged to stand on its own foundation and answer to an accusing conscience for all the misdeeds and injustices of its life on earth. As sure as the Sun rises and sets, just so sure will the Soul have to atone for all its evil deeds and injustices.

All the evil deeds and injustices of life will be placed in one side of the balance ; and all of the good deeds of life will be placed in the other side of the balance and weighed by its own conscience whether the balance be for good or for evil.

If the balance be for evil, the Soul will be obliged to suffer the stings and pangs of an accusing conscience until it has counter-balanced the deeds of evil, by deeds and acts of goodness and kindness.

There is an eternal Law of Retribution and Recompense, and every Soul will be obliged to answer to it, and JUSTICE, in its strictest sense, will be done to all ; and all will eventually obtain the reward of an approving conscience, and shall experience a joy and happiness unknown before.

All growth, whether in the mundane

world or the spirit world, in order to be stable, must be gradual. Consequently, a person who has led a wayward life on earth, that person's Soul, through belief in God or any of His Agents, at the change called "death," cannot be transformed into a good and pure Soul at once. For the change would be so sudden that it would be like unto an explosion of dynamite, and would cause disruption and annihilation. But as annihilation is impossible, consequently, such a change is impossible.

Let mortals consider well these questions and free themselves from the shackles of mental bondage and slavery while they are yet living in the physical body, so that when they pass through the change called "death," the Soul will find itself freed from many of its environments, and be enabled to take up its abode in a more advanced plane of life, and then it can the more rapidly progress in its upward and onward course of life eternal.

At the moment of conception the individualized Soul-entity, whether primal or re-incarnated, enters a new cycle of existence, and must continue in that cycle of

existence, either in this mundane world or the spirit world, until Evolutionary and Planetary Law dictate that it shall enter a higher cycle of existence. And it is obliged to work out its experiences of unfoldment to the end of its ultimate perfectability in the capacity of that distinct cycle.

Its mundane experiences go far toward rounding out the true development of its existence in that cycle.

The experiences of its mother during the gestation of its physical body, known as its prenatal experiences, have a marked effect upon its life on earth in shaping its course during the first twenty years of its physical life.

The training it receives and the influence of its home environments will materially shape its course during the second twenty years.

The influence of its own experiences becomes the factor of its course during the remainder of its life in the mundane spheres.

These experiences, as factors or indicators, are largely toned down by the influence of the influx of light and truth that

the sensitiveness of its physical organism will permit it to receive from the ethereal or unseen spheres of life.

Anything that robs the Soul of its full term of earthly experiences, has a tendency to retard its unfoldment and development in that cycle of life existence, and it is obliged to make up the deficiency under handicapped conditions in spirit life.

Any woman who attempts to destroy her offspring in its prenatal existence, is guilty of wilful and deliberate murder, if the attempt is successful.

If the attempt is not successful, the offspring will become, to a greater or less degree, both mentally and physically deformed, and will be an ever present and living rebuke to her of her guilt.

When the attempt is successful, she, through her ignorance of the Laws of Life, may think that no harm is done to anyone. But when she passes through the earthly portal and enters spirit life, she will be brought face to face with her victims—her own children—whom she murdered in their prenatal existence; and no excuse of ignorance will avail her

anything then. As she has violated the Laws of Nature, even in that proportion must she also suffer and atone for that violation. Her accusing conscience will be her Judge, and it will demand that she make amends for the evils and injustices that she has committed.

When the Soul is forced out of its earthly existence during its prenatal life, it enters spirit life and is taken in charge by congenial Souls whose qualifications adapt them to that branch of work in spirit life, and it is nurtured in an incubator, as it were, until the period of gestation would have been complete, and then it is taken to the children's nursery where it is tended and instructed, and it grows in stature even as its physical body would have grown had it remained in physical life. From the nursery it graduates to the kindergarten, and then, as time progresses, it enters the schools and colleges in spirit life and is instructed in the higher branches of education, and it takes up its life work as best it can under its handicap conditions.

The terms "Heaven" and "Hell" are synonymous with happiness and misery.

They are conditions of the Soul, and not places.

If the condition of happiness is not in the Soul, that Soul will never find happiness until, through evolutionary unfoldment, it has worked out and overcome its condition of inharmony or unhappiness. While it is in that condition of inharmony, no locality or place will bring it happiness until it finds a condition of harmony within its own Soul.

It will never find a condition of harmony within its own Soul until it has fully atoned for all of the evil and injustices that it has committed toward its fellow mortal during its earthly pilgrimage toward the perfectability and rounding out of its true Soul nature.

No selfish Soul will ever find happiness as long as that condition of selfhood remains a portion of its individual make up.

The Soul finds its greatest happiness when, forgetful of self, it labors for the true advancement of others.

This same axiom is equally true of Souls in physical life, in the same proportion as it is true of Souls in spirit life.

The Soul who recognizes the rights of

others will find that by so doing it gains and maintains its own rights.

The Soul who seeks to maintain its own rights by trying to force others to recognize those rights regardless of recognizing the rights of others, will find that others will not recognize its rights.

It is often said that "Man's inhumanity to man makes countless thousands mourn."

But rest assured, O, mortal ! that every pain and heartache that thou hast caused others to endure, will find its reflex action upon thee, and thy Soul will be obliged to suffer and atone therefor, until thou hast worked out and overcome that condition of injustice, by ministering unto those who are suffering and in need. Figuratively speaking, thy Soul will be in hell or misery until thine own accusing conscience has become an approving conscience.

We hear the question asked :— What is Conscience?

Conscience is the vital Soul-spark of Infinite Wisdom that is inherent in every Soul. It is the Infinite God Principle within every Soul ; the faithful Monitor of right and wrong ; the Infinite Judge ; the Accuser ; the Approver.

The joy and happiness of an approving conscience is the true and lasting joy that the Soul experiences. Figuratively speaking, it is the "Haven of rest" that mortals are ever striving to attain, and no happiness will ever be found without an approving conscience for its foundation. The more the conscience approves, the greater the happiness will be found.

Look well within, O mortals ! and consider well these subjects while you are yet living with the physical body, that you may learn to overcome your nature, and, indeed, be a conqueror of your own Soul, which is a greater conquest than the conquest of taking a city by force of arms.

Therefore watch, guard and overcome thine own Soul while in physical life.

Ethereal Soul Realms.

When the individualized Soul-entity, through succeeding earthly pilgrimages becomes developed to that extent that it realizes the necessity of developing ALL the faculties of the brain force, then that individual Soul will begin to take up, recall and retain the memory of its previous earthly existences as an individualized

Soul, and thereafter will be enabled to comprehend the "Why and wherefore" of all natural laws; and will progress more rapidly onward, until it attains that state of refined development and unfoldment when each individualized Soul will be complete, both male and female, in itself; when it will have evolved and developed beyond the necessity of further earthly pilgrimages; and it will then progress and unfold to the higher realms of Soul-life, beyond the realms of earth-life, even unto the brilliant and refulgent Spheres of the DIVINE SOUL-LIFE, where it will enter the Spheres of INFINITE WISDOM, where it will take its place in the UNIVERSAL CONGRESS of WISDOM SOULS that rule the universal progressive unfoldment of Soul existence and Divinity in Nature, through the expressions of Divine Love made manifest through the great OVER-SOUL of SUPREME LIFE and LOVE DIVINE.

In order to reach this perfected Soul existence when the Soul-entity becomes complete, both male and female, in itself, it must learn to control both the male and female forces in Nature.

Thus, if the primal individualized Soul-

entity takes on the male physical organism during its first earthly pilgrimage, it will take on the female organism during its next earthly pilgrimage—and will thus continue to alternate as long as there is any necessity for continued earthly pilgrimages for that individualized Soul.

If the primal existence of the individualized Soul-entity takes on the female organism in its first earthly pilgrimage, it will take on the male organism during its next earthly pilgrimage, and thus continue to alternate female and male as long as there is any necessity for continued earthly pilgrimages.

This mundane world is but a counterpart of the ethereal or spirit world.

Labor, rest and recreation are just as essential to the growth and development of the Soul in the ethereal realms as they are to the healthy growth and development of the physical in earth life.

Food is just as essential to the spirit body to sustain and nourish it, as it is essential to sustain and nourish the physical body.

The food required to sustain and nourish the spirit body will not be like earthly

food, but will consist of the essence that the Soul extracts from the fruits and flowers that grow in the ethereal realms. And when the Soul comes in contact with the physical environments, it also extracts the essence from earthly foods for the sustenance of its spirit body.

The more refined the Soul becomes, the more ethereal will be the food required to sustain the spirit body.

This maxim is equally true of the Soul in the mundane sphere of life.

The farther removed the Soul becomes from its crude and undeveloped state during its earthly pilgrimages, the less food of an animal nature will be required to nourish and sustain the physical body, for a fruit, cereal and vegetable diet will be much more appropriate to the progressive unfoldment of the Soul, and much more in harmony with the refinement and development of the Soul and the purification of its physical organism.

The labor performed in ethereal realms will be determined by the laws governing the environments, and the circumstances in which the Soul finds itself. It will also consist in beautifying its habitation and

surroundings, and helping others to beautify their surroundings. And that labor will eventually become solely and strictly a labor of love.

Some will be engaged in teaching and instructing those who pass from earth-life in early childhood. These children will enter schools for their unfoldment and development in Soul life, just as they would have done had they remained in earth life to grow up to maturity. These children will grow in stature in Soul life in the same proportion as they would have grown if they had remained in physical life to attain maturity.

These schools will range all the way from the nursery to the college for advanced and higher branches of education. And each grade will require its full quota of instructors to carry on the work of educating the pupils and preparing them for the duties and studies of the next higher grade of their education and development.

In the proportion that the performance of the duties devolving on these instructors becomes a labor of love, even in that same ratio will be the results attained by their pupils in their Soul unfoldment.

When the Soul feels the necessity of rest, it builds, by its Will-power, a magnetic dwelling place, which protects it from the sight and intrusion of other Souls during its hours of rest. And it will rest in magnetic slumber, and become refreshed, and ready for renewed activity.

When the Soul realizes a desire to progress in Soul life, it will feel attracted to, and have a desire to communicate with and assist its friends in earth life, and each assistance rendered will give such real comfort to the Soul, that it will, from a natural inclination, realize the desire growing stronger to minister unto the trouble-environed mortals in earth life, and as degree after degree unfolds it will find that its greatest happiness will be derived from ministering unto those in earth life who are in sickness and in trouble.

The Soul on entering spirit life often finds itself hampered and handicapped by the teachings of its early training; and it is obliged to free itself from the influence of those erroneous teachings before it can progress into the higher spheres of Soul life and realize the benefits of evolutionary and progressive unfoldment and Soul

refinement and development in spirit life.

In proportion as the desire to minister unto and assist others becomes an unselfish motive and is engaged in or executed for the sake of real good to others, and from truly philanthropic principles the Soul takes up the work of a ministering spirit and becomes, as it were, an angel of mercy, even in that proportion will the Soul make rapid advancement toward the perfectability or rounding out of its true Soul nature of Love Divine.

The recreation of the Soul will be of various kinds, even as it is in physical life. Parties will be formed to go on excursions, boating parties, athletic sports, picnics, social gatherings, theatricals, musical and literary entertainments, etc.

When the Soul is sufficiently developed it will take journeys to distant Planets to study the life and surroundings of each one, in order that the Soul may round out and complete its growth, development and knowledge.

The Soul will sojourn in the ethereal atmosphere or aura of each Planet a sufficient length of time to acquire a knowledge of the habits, customs and progress

of those Souls who dwell in the aura of those Planets or planes of existence. It will be necessary for each Soul to sojourn in the aura of all the Planets before it can take up its dwelling place in the Knowledge and Wisdom Spheres of Soul life, and become a member of that highly ethereal Soul Realm, that Wisdom Sphere of Life eternal.

This Sphere is most intensely active. Vibrations of Thought life are continually coming in and going out to all sections of the entire physical, spiritual, and ethereal Soul realms, transmitting instructions, receiving details, and directing movements and developments in all sections and all branches of life and life force throughout the entire universe of life and life unfoldment and development throughout the entire system of interlocking cycles which form the universal cycle-band of eternal and endless existence.

All life apparently starts at a certain point in the first cycle, and goes completely around the cycle, and when it reaches the identical point where it apparently started, it disappears from that cycle and enters at the starting point in the second

cycle and completes its course in this cycle to the starting point, and then merges into the third cycle, and thus continues on throughout the entire cycle-band of endless existence. Thus in each cycle, it may be truly said, all life begins where it ends, and ends at the apparent beginning.

The earth plane is the only Planet on which adipose bodies can exist, for it is the only Planet having a solidified ether formation.

Thus the earth plane is the primal plane of individualized Soul existence, and all crude habits, such as impure language, the violation of sexual purity, the use of tobacco, liquor, and narcotics, with their attendant associations, have a powerful tendency to drag the Soul down and make it a slave to passions of various kinds; and when it enters spirit life it will be obliged to free itself from the influence of all of these evil passions before it can progress to the higher spheres of life eternal.

All of the other Planets consist of an aeriform ether formation, in the atmosphere of which Souls dwelling in the spirit body enjoy an habitation, and take up

and carry on a course of study and experimental work for the perfection of appliances to be utilized for the benefit and advancement of the Human Race.

All inventions are perfected in ethereal life, and then a description of the mechanism is transmitted to the sensitive brain of some deep-thinking mortal to be worked out, experimented upon and perfected in physical life for the benefit of Humanity.

Each Planet has its distinctive course of study and experimental work, like unto the gradations and courses of study in the different grades of schools and colleges in earth life. Each Soul must sojourn in every gradation and take up every course of study before it can be fitted to enter the Knowledge and Wisdom Spheres of Life eternal, and become qualified to become a member of the Universal Congress of Wisdom Souls.

The Soul will eternally progress in unfoldment, development and refinement, ever approaching nigh unto the perfectability of perfect Soul life, yet never quite reaching that absolutely perfect state, for it will always find more beyond, more knowledge to be gained, and more beauties

to be unfolded. Thus progression absolutely becomes eternal progress in Soul life.

When the Soul in its progressive unfoldment enters the higher spheres of Soul life, beyond the realms of earth life, it can then communicate with mortals only by proxy ; for the spheres of earth life are too dense and too gross for the rarified and refined nature necessary to its existence in the higher realms of ethereal Soul life ; consequently all its communication with earth life will be through Souls dwelling in the intermediate spheres of Soul life, and by them transmitted to mortals in earth life.

In the higher realms of ethereal Soul life, the spirit body, that the Soul dwells in, will, through evolutionary unfoldment, development and refinement, be evolved into the head only, and will float through the ethereal realms of Soul life, by the WILL-POWER, with the ease that a thistle-down floats upon the summer breeze.

The Soul dwelling in these higher ethereal Soul realms will become glorified and shine with an effulgent glory, and when seen by the clairvoyant sight of mortals dwelling in the earthly realms, will appear as a bright and shining star, that will be

transmitted by being reflected on the placid mirror of ethereal Soul life, but will never be seen direct, for the effulgent glory will be too brilliant and blinding for the mortal clairvoyant sight to behold.

The effulgent glory of approximately perfected Divine Love, the absolute God Principle of Life Eternal dwelling in the highest and most ethereal Spheres of Soul Life, is absolutely the most brilliant and dazzling light that is known to Souls dwelling in the higher realms of Soul life. Its brilliancy is absolutely incomprehensible to finite minds to form any true conception thereof. Finite minds comprehend by comparison.

The effulgent glory of this approximately perfected Divine Love is as much more brilliant than the brightest calcium light, as the calcium light is more brilliant than the tallow dip of ages past. It is as much more brilliant than the Sun, as the Sun is more brilliant than the Moon.

It is the grand Central Sun of the Universal Solar System, around which all Systems revolve. Its scintillations control all the complexity of motions, and keep all orbs in their proper places so as to form

the balance and counter-balance, and maintain the equilibrium of forces and power throughout the entire interlocking Systems which form the Universal Solar System of Deific Nature, and preserve the sublime harmony of the music of the Spheres whose enchanting chords of melody attract all Souls to the Sphere of Divine Love, Life and Light in which to dwell forever.

We might well compare the development of the finite mind to the little babbling brook as its waters rhythmically leap along over the stones and pebbles of the mountain rill as it flows in its onward course to the Sea.

And on the other hand let us behold the majestic grandeur and sublime power of Nature as represented in the mighty Falls of Niagara, and then compare the potency of this vast, grand, mighty and majestic energy of Nature to the approximately perfected DIVINE LOVE.

And what finite mind can truly grasp the comparison? But there enraptured will be lost in wonder, love and praise. And when they have striven their utmost to grasp and comprehend the comparison

they will feel as though they could almost, but not quite reach the desired comprehension of the Divinity of Divine Love.

We use the term "Approximately perfected Divine Love," as the nearest approach to absolute perfection that exists. If absolute perfection did exist, there would be nothing beyond, and growth and progression would cease.

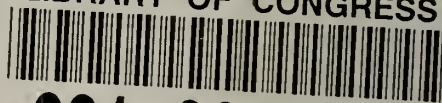
As growth and progression do not cease, then what mortals consider perfect Divine Love, must, of necessity, be approximately perfected Divine Love.

All life in each Cycle is rocked in the cradle of the infinite deep, rocked as an infant fast asleep; watched over and guarded through change and time, by an Infinite power of Love Divine.

Thus Cycle evolves in Cycle throughout an unending Eternity of PROGRESSION, DIVINE LOVE, DIVINE LAW, DIVINE LIFE, and DIVINE NATURE.

The Watchman.

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